VOL. XV. NO. 7.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

CONTENTS.

JULY, 1871.

THE EVENTFUL DECADE.—THE A. M. A., ORIGIN, AIMS AND PRINCIPLES. 145
MISSIONS — FOREIGN AND HOME — Work among the Freedmen..... 146
STATISTICS of work among the Freedmen..... 148
A GOOD CAUSE, (From the New York Tribune.)..... 149
THE A. M. A., (From the Christian Union)..... 150
THE NATIONAL PROBLEM, (From the Christian Intelligencer..... 151

FREEDMEN.

N. CAROLINA —Dreary Beginnings &c. 151
ALABAMA —Convention of Colored Sunday Schools..... 153
MISSISSIPPI. — (From Rev. H. W. Cobb.) Revival..... 154
TEXAS. — Prejudice in the Church not in the Court House.—House of Worship needed..... 155

EDITORIAL.

OUR PAPER; THE BOSTON ANNIVERSARY; REPORTS FROM THE FIELD; 156
SUGGESTIVE FACTS; SCHOOLS FOR FREEDMEN..... 156
LAW LIBRARY; HORACE GREELEY AND TEACHERS IN THE SOUTH; FRUIT AFTER MANY DAYS..... 157
BOSTON ANNIVERSARY, Report, Addresses, &c..... 158

ITEMS.

Chinese Reading the Bible; An African Chippewa Artist; Churches at Washington..... 162

POETRY.

We all might do Good..... 163

CHILDREN'S DEPARTMENT.

Dare to do Right. The five Peaches... 163
Little Mary..... 164
A Will and a Way..... 165

LETTERS TO THE TREASURER..... 165
TRIBUTE to the Memory of I. H. Cobb. 165

RECEIPTS..... 166

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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American Missionary.

VOL. XV. JULY, 1871. NO. 7.

AMERICAN MISSIONARY ASSOCIATION.

This document, "printed but not published," was sent to many of the newspapers with the request that our work and wants be brought to the notice of the public. This request has been most generously met. We append three articles and may hereafter give more, as illustrations of the views taken of the duty of the nation to the colored people. The document itself gives a succint view of the history and Statistics of the Association. Many items of both may be familiar to some of our readers, but nowhere else have we put the whole in so brief a compass. Those who take an interest in our work, may do well to preserve this copy for reference.

THE EVENTFUL DECADE.

Ten years have passed since Sumter was stormed. The Decade has uprooted Slavery and planted Freedom. The next Decade will foster or blight the fruitage. There was no peace in the land while the negro was a slave; there will be no safety while the Freedman is unprotected and degraded. The only safety for him, or the nation, is to make him an intelligent and virtuous man.

The American Missionary Association.

has been prominent in its practical sympathy for the slave, and for the self-denying and successful labors of its missionaries and teachers for the culture of the Freedmen.

September 3d, 1871, will be a double anniversary for this Association—the *quarter centennial* of its existence, and the *decennial* of its work among the Freedmen.

ORIGIN.

The modern Anti-Slavery movement began as a *moral* conflict. The Bible was the armory, and the grand preliminary effort was to array Christian forces against oppression. But the marshalling was tardy. So reluctant were some of the great missionary and benevolent societies to become active in the struggle, that many earnest men could not conscientiously contribute to their support. Hence, as early as 1844, several missionary societies had sprung into existence as protests against slavery. Originating without concert, they were at length merged into the AMERICAN MISSIONARY ASSOCIATION, which was organized September 3d, 1846, at a convention held in Albany, N. Y.

AIMS AND PRINCIPLES.

The basis of the Association is an Evangelical, Catholic Christianity; its aim is to follow the steps of Him who came to preach the Gospel to the poor; its utterances and existence are meant to be a protest against oppression everywhere, yet

its work is not mere discussion, but earnest missionary labor. It naturally turned its first efforts towards the African Race.

MISSIONS—FOREIGN AND HOME.

Western Africa, long plundered by the slave trade, was providentially made the location of one of its missions. The famous Amistad captives—a company of Africans, mastering the ship that was bearing them into slavery, captured again by a U. S. brig, tried by the U. S. Supreme Court, and, after a long struggle, freed—were returned to their native land, accompanied by three missionaries. This mission, transferred to this Association, has had a useful career in its ordinary labors, and also in repressing wars and the slave trade. The deadly climate, cutting short the lives of the white missionaries, suggests the Freedmen, as the future missionaries to Western Africa.

Missions were attempted in the *Slave States*, giving rise to some of the most stirring events in the history of the Association. Rev. John G. Fee, a native of Kentucky, founded churches in that State, excluding slave-holders. He was repeatedly mobbed, sometimes almost miraculously delivered, yet finally driven to the North; but the seed he planted is now bringing forth good fruit. Rev. D. Worth, born in N. Carolina, attempted the same work in that State. He was threatened, arrested, tried, pleading his own case, fined and imprisoned. In Kansas the missions of the Association bore the brunt of Border-ruffian raids.

The *Refugees in Canada* and the *Emancipated Slaves* in the West Indies, presented fitting fields for the labors of many missionaries of the Association.

The *Indians* of the North-West, wronged and cheated, attracted the attention of the Association, and for a time many laborers toiled among them. Peculiar reasons led to the planting of a mission in *Siam*, and to the adoption of one in the *Sandwich Islands*. The Indian missions were transferred or discontinued—to be resumed under more favoring auspices. Those in Siam and the Sandwich Islands are substantially self-supporting.

The Home Missions of the Association were more numerous than the Foreign; and the churches aided were mainly those struggling under the load of unpopularity from their sympathy with the despised slave. The Freedmen's work has absorbed almost the entire Home Mission, and, to some extent, the Foreign Mission forces of the Association. The extent of its Home and Foreign work in 1861, when labors began among the Freedmen, may be seen by the following statistics:

Foreign Missionaries: Mendi, 17; Jamaica, 23; Indian, 1; Canada, 3; Sandwich Islands, 11; Siam, 2. Total, 57.

Home Missionaries: In Northern States, 86; Kentucky, 3; Missouri, 3; Kansas 5. Total, 97. Whole number, 154.

WORK AMONG THE FREEDMEN.

Beginnings.

Striking coincidences and events marked its beginning. It began at Fortress Monroe, where the first slave ship passed into an American river, and where the escaping slave first had the protection of the national authority. The peaceful work began amid the horrors of civil war, and the first missionary to the ex-slaves had his first meeting with them on the Association's 15th anniversary.

That first interview was a touching scene. The escaped slaves were protected by the guns of the Fort, but they were in great destitution. The missionary reached the spot Sept. 3, 1861. As he was standing on the verandah of the hotel after supper, he heard singing, and, guided by the sound, he reached a house

where he found a company of the ex-slaves holding a meeting. After hearing their prayers for a time, he made known his mission. His astonished and delighted hearers welcomed him as the messenger of God, in answer to their prayers.

Physical Supplies.

The poverty of the people demanded relief. Our appeal in their behalf went up to the North and opened those treasures of clothing and supplies whose distribution has made an important branch of our work in the South. Two *Orphan Asylums*, one at Atlanta, Ga., another at Wilmington, N. C., are to be classed in this department of Christian effort.

Education.

The education of the Freedmen is a deeper and more permanent want. Their craving for knowledge was like that of the babe for milk—the instinctive necessity of the new life. The growth of their new life was unparalleled—there was no childhood; they were, in rapid succession, slaves, freemen, voters, officers in state and nation! It was felt that they *must be* educated. The teachers and the funds came to us, and Christian schools were planted throughout the South—in every State, the principal cities, the smaller towns and on the plantations—to be ensamples, guiding and inciting to a system of common schools.

Concentration in Higher Institutions.

The progress of the pupils and the limited funds of the Association compelled a concentration in higher schools, normal institutes, colleges and incipient universities; and in the chief centres of population in the South, these institutions are located, gathering in, educating and sending out again the enterprising youth of both sexes as teachers, and as men and women of Christian culture and influence.

Permanent Buildings.

The efficiency and permanency of these institutions could only be secured by placing them in suitable and substantial buildings, and by the wise liberality of the Freedmen's Bureau and of the people of the North, the Association has been enabled thus to locate these growing schools.

The Religious Culture

of the Freedmen is their profoundest need. The moral blight of slavery has done its fearful work upon them. They have pastors and churches, but too deplorably often, both have zeal without knowledge and faith without works. The Association attempts no proselyting; but aims to prepare the people, by its Christian schools, to appreciate and demand an educated ministry and a pure church. As fast as possible it sends such ministers and organizes such churches.

Need of Funds.

The cessation of the aid given heretofore by the Freedmen's Bureau compels the Association to curtail its work. This is much to be regretted. The indifference or hostility of the South to Negro schools, the increasing ability of the colored people to aid in supporting teachers, and the rapid advancement of the pupils, call urgently for enlarging instead of diminishing. We hope the increased contributions of Christians and patriots will enable us speedily to resume our full operations, and even press beyond. Is not this our day for praise to God, and of bountiful offerings for the great work before us?

GEO. WHIPPLE, }
M. E. STRIEBY. } Secretaries.

THE AMERICAN MISSIONANY ASSOCIATION.

STATISTICS OF ITS WORK AMONG THE FREEDMEN

During the last ten Years.

EXPENDITURE: *Clothing and Supplies*—Estimated cash valuation in 7 years, (no account was kept in the first 3 years)..... $381,173 87

Expenditure for Missionaries', Superintendents', and Teachers', salaries and traveling expenses, lands, schools, buildings, furniture, books and church buildings..... 1,841,324 96

Total expenditure for ten years..... 2,222,498 83

MISSIONARIES AND TEACHERS: Whole number commissioned in ten years..... 3,470

SCHOLARS: In day schools.....164,723

In night and Sunday schools.....156,376

Total..... 321,099

LOCATION OF SCHOOLS.—They have been scattered through all the former slave States (and in some of the border free States), in cities, towns, villages, and on plantations. Thus in the District of Columbia we have had schools in 2 places, Washington and Georgetown; in Maryland, in 4 places, including Baltimore. In many of these cities we have maintained several schools, employing a number of teachers. The number of localities occupied by our schools in the several States may be epitomized: D. C., 2 places, Md., 4; Del., 2; Va., 51; N. C., 17; S. C. 12; Ga., 41; Fla., 7; Ala., 16; Miss., 28; Tenn., 16; Ky., 62; Ia., 2; Ill., 14; Mo., 13; Ks., 3; Ark., 17; La., 21; Texas, 15. Total.. 343

[This list would be greatly enlarged, if the places were added where schools have been taught by pupils from our normal and higher institutions. More than *a thousand* of these scholars have gone out, for a time, as teachers.]

Statistics for the present Year.

MISSIONARIES AND TEACHERS; Commissioned during the year..... 309

PUPILS: In day and night schools, 15,294; in Sunday schools, 8,030.

Actual attendance in February, 11,195, graded thus:—Theological, 14; Law, 3; College, 17; Normal, 643; Grammar, 1,790; Intermediate, 2,751; Primary, 5,104; Night School, 873.

SCHOOLS: *Common Schools*—Whole number..... 63

Graded Schools, with Normal Department, named and located as follows:—Williston Institute, Wilmington, N. C.; Avery Institute, Charleston, S. C.; Storrs' School, Atlanta, Ga.; Lewis High School, Macon, Ga.; Beach Institute, Savannah, Ga.; Stanton Institute, Jacksonville, Fla.; Burrell High School, Selma, Ala.; Lincoln School, Marion, Ala.; Swayne School, Montgomery, Ala.; Trinity High School, Athens, Ala.; Howard Academy, Chattanooga, Tenn.; Le Moyne Normal and Commercial School, Memphis, Tenn.; Lexington Normal School, Lexington, Ky.; Ely Normal School, Louisville, Ky.; Columbus High School, Columbus, Miss.; Rio Grande Seminary, Brownsville, Texas; Barnes Institute, Galveston, Texas. Total..... 17

Chartered Institutions: Normal and Agricultural Institute, Hampton, Va.; Atlanta University, Atlanta, Ga.; Talladega College, Talladega, Ala.; Straight University, New Orleans, La.; Tougaloo College, Tougaloo, Miss.; Fisk University, Nashville, Tenn.; Berea College, Berea, Ky. Total..... 7

CHURCHES: Hampton, Va.; Beaufort, Dudley and Wilmington, in N. C.; Charleston, S. C.; Savannah, Macon, Atlanta and Andersonville, in Ga.; Berea, South Fork, and Camp Nelson, in Ky.; Nashville, Memphis and Chattanooga, in Tenn.; Talladega, Montgomery, Marion and Athens, in Ala.; Hamilton and Tougaloo, in Miss.; Terrebone, Gretna, Lockport, Fauce Point, Isle Piquant, New Iberia, Lake Peigneur, and in New Orleans, the Algiers, Greenville, Jefferson City, Zion, Morris Brown, Howard, St. James, and University Churches, in La.; Lawrence, Leavenworth, Topeka, in Kansas. Total..... 38

From the New York Tribune.

A GOOD CAUSE.

If the eloquence of Christianity follows the old rule, and lies not in words, but in action, action, action! there is at least one body of workers among us who can lay claim to having made known their Master's precepts with peculiar emphasis. We mean the American Missionary Association, which now submits its statement of work done, and urgently asks for aid for work in the future. It is confined to no sect and professes no creed, save that of faith in the Savior; its work is not argument, but an unintermitting, earnest struggle against oppression and ignorance wherever found. It was organized twenty-five years ago, and in 1867 supported over 200 missionaries at home and abroad. Since that time the pressing immediate needs of the freedmen have absorbed almost all their forces, which they withdrew from other work to do this duty that lay nearest to them. Even the most bigoted adherent to Slavery must have felt the necessity, in self-defense, of civilizing and Christianizing the half-barbarous mass so suddenly converted from torpid, unreasoning "property" into a political power in the land. But to those who comprehend their wrongs, no spectacle could be more tragic than that of four millions of human beings, dwarfed and stunted in body and mind through generations of bondage, thrown helpless and ignorant into the great highway of nations, and left there to fight their way with a race among whom money and knowledge are synonymous with power, and where an inexorable prejudice turns every man's hand against them.

What this Association have done for this people, they set briefly before us. Their schools and churches are scattered through the former slave and border States. The whole number of missionaries and teachers commissioned during the last ten years amount to 3,470. Schools have been established in 343 localities; these embrace every grade from Primary and Night Schools to Colleges and Classical and Agricultural Institutes. The present number of pupils amounts to 23,324, who, as a rule, make rapid advance. The interest and zeal of the colored people in urging their children's education increase with every year, and with every year also they become more able to assist in the work. In a short time both schools and churches will become self-supporting. But the cessation of aid hitherto given by the Freedmen's Bureau has so

crippled the Association that much of their work must come to a close if prompt and efficient assistance is not given by the people. The Southern whites, with an inexplicable blindness to their own interest, continue to throw every obstacle and discouragement in the way of the teachers of the Freedmen. It is from the North their help must come, both of good cheer and substantial aid.

We urge this cause earnestly upon our readers. "The next five years," says a clear-sighted colored man, "will count for more with my race than a century afterward." They are at the turn of the road. Shall they become an intelligent, active, healthful element in the body politic, or, as their foes predict, a fungus-like excrescence, dying out from innate weakness? We are responsible for the wrong done to them for generations, and it is for us to decide, and to decide now, whether that wrong shall be perpetual.

From the Christian Union.

The American Missionary Association.

In our Church news this week some statements are made as to the excellent work which this Society is doing.

The trouble in the South is still about the negro. There was no peace in the land while he was a slave, and there will be no safety while he is ignorant and degraded. Arms may intimidate the lawless, but no real progress will be made towards harmony, except as the colored people shall, through intelligence, comprehend and become equal to their duties, by weight of character, command the respect of the old aristocracy, and by example compel the poor whites, in self-respect, to become industrious and educated.

Under the most discouraging circumstances, the negro has, since his emancipation, made great efforts and achieved great results. These efforts, like all other silent and effective forces, have made far less noise than a battle or a political campaign, but they have produced more permanent results. It is in the direction of these efforts that we must look, in the future. Congress, the President and political parties, have their respective duties, but, deeper than all these, is that quiet stream that bears knowledge and piety into the hearts and lives of the blacks. Thoughtful men should ask: What has been done, and what are the means of doing more, in these respects? We may as well understand first as last that the whites in the South will do but little. The dependence must be upon the *blacks themselves*, aided by the benevolent and patriotic at the North. The various Northern religious denominations are doing something in church work, but comparatively little in school efforts. The Peabody Fund is devoted largely to the whites. The Freedmen's societies, once so numerous, have nearly all ceased to act. The Freedmen's Bureau, guided by that Christian soldier, Gen. O. O. Howard, did much for the education of the colored people, but its funds for educational purposes are exhausted. There remains, most prominent as a great national organization, the American Missionary Association. Its operations have been, and still are, extensive and efficient. Its aim has been to help the negro in whatever would encourage, educate, and make him virtuous. Its whole effort is Christian—in school as well as in church. We take pleasure in calling attention to the work it has done and its means of doing more. We know of no organization more worthy of patronage. The enlargement of its work is all the more necessary as other agencies have ceased, and its need of increased funds is the more pressing because the help hitherto had from the Freedmen's Bureau is of course withdrawn.

From the Christian Intelligencer.

THE NATIONAL PROBLEM.

Providence is constantly pressing upon nations as well as individuals sharp questions which they must answer, or be destroyed. Our problem is the negro. We have endeavored to solve it. Slavery tried it by holding him down with merciless grasp, but he was irrepressible and kept us in agitation. War experimented in its rough way, setting him free, but this gave him no legal weapon of defence. Legislation stretched out a gentler hand, giving him the ballot, but that left him still ignorant and degraded. Providence is not satisfied. Nothing will meet the requisition except an intelligent and virtuous manhood for the negro. Nothing short of Christian correction will give this. School learning is not enough; there must be virtue: Rulloff, the murderer was intelligent.

In the present emergency, the first duty is Executive *protection*, under Congressional legislation. The negro must be made safe in "life, liberty, and the pursuit of happiness." This secured, Congress must provide for common schools in all States that refuse or neglect to maintain them. The supremacy of Prussia will compel popular education in Europe. Our own national experience shows that we cannot be united with common schools in one half the land, and not in the other. The example of Jamaica teaches the danger of neglecting the spring-time for the planting of knowledge. Her ex-slaves are still in the ever-growing wilderness of ignorance and indolence.

But with common schools there must be religious culture. The warm emotions of the colored people foster a rank growth of immoralities instead of Christian virtues. Their ignorant ministers and exciting worship have no power to change the fruitage. The Israelites came by the way of Sinai to Calvary, the law came before the gospel. The slaves never saw Sinai, and hence they misunderstand Calvary; to them it is salvation without morality. An educated and pure ministry and church are essential needs of the freedmen. Southern white Christians are doing but little to meet the want. Northern religious demominations are doing something. The American Missionary Association we believe is the most extensive and efficient worker in this field. Its schools are all Christian, educating mind and morals at the same time, preparing the people to appreciate and demand enlightened religious teaching, and founding pure and intelligent churches. We referred not long since to the work of this Association, but a recent and full statement of its history and labors, together with the increasing interest in the fate of the colored people brings the subject up again. We give in another column a brief abstract of the work of the Association, to which we invite attention.

FREEDMEN.

NORTH CAROLINA.

This letter is encouraging and suggestive. It shows what can be done in new fields, how readily the colored people help establish schools as far as their poverty will permit, and *how the existence of colored schools stimulates the starting of white schools.* This is yet to be one of the mighty agencies for general education at the South.

The pleading of this teacher for a little help to finish the log school house and church should not be unheeded. A very little help for nails, glass, etc., will do great good.

ALAMANCE, May 27th, 1871.

DREARY BEGINNINGS.

On the evening of October 26th, 1870, I found myself in a dreary looking room, among strangers who had reluctantly given me permission to come in and stay till I could get some other place. During my ride from the depot I had been entertained by my driver with the brave exploits of the Ku-Klux, who, he said, "never gave more than

the nigger's deserved." The next day I went to see my schoolroom. I found a small room filthy with tobacco juice, having the window glass and sash much broken. Strong hands with sand and water purified the room, and the call to a Sabbath School was circulated. Fifty-one came on the first Sabbath. A few could read indifferently well in the Testament, and some others said they could spell "right smart."

The Sunday School occupied the morning. In the afternoon I read a short plain sermon, after which prayer and singing filled up the time till four o'clock. This has been the order on the Sabbath ever since, with this addition, Rev. Mr. Walker, a white minister, comes every third Sabbath and preaches one sermon. The presence of a Yankee teacher caused no small stir among the whites, and the openly expressed opinion of nearly all was, "She is some low-down thing or she wouldn't come here to teach niggers." I do not doubt they believed what they said. Mr. C. was threatened for boarding me, and one man had the courage to say that he would be one of twelve to put me on the cars and send me home.

BRIGHTER DAYS.

Seven months have passed. I am still occupying the room (now no longer "dreary," in which I met so cold a welcome. I was told that if I could content myself to stay, I need seek no other home. Increasing numbers in my day school, which opened with 27 pupils, soon compelled us to take a larger room, and that becoming too small for the Sabbath School, we have, since the warm weather began, met in an old shop which gives us shelter from the sun, and but little more than that. For the day school there have been 111 different pupils enrolled and many others have attended a few days at a time when they had leisure. We have now 140 names on the Sabbath School roll, with a usual attendance of from 100 to 125. Fifty-five are now able to read in the Testament. Fifteen have professedly become Christians, and I have seen no reason to doubt their sincerity. Many others have a trembling hope, but do not dare to profess themselves Christians. Their life-long teaching has been that no one can be saved unless he sees some great sight, or feels a joy which will make him shout and jump. A woman asked me yesterday if the Bible said that no one was a Christian who had not seen God, just as we see one another. They say they believe what I tell them, yet, after all, early impressions are too strong to be easily overcome. Our meetings are orderly and though there are often those who weep, and occasionally some who get happy and walk about, shaking hands while they talk of the love of Jesus, there is seldom any noisy demonstrations, such as they have when they meet by themselves. In addition to our Sabbath meetings there is a daily half hour meeting of the school, and a sisters prayer meeting on Friday afternoon.

A temperance society has been formed which now has ninety members, and holds its meetings semi-monthly. Recruits have joined us at every meeting except one since its formation. The pledge excludes Tobacco, and all bad language, as well as Intoxicating drinks. At the last meeting 50 members recited peices.

INFLUENCE OF THE SCHOOL.

Figures, after all, give a very inadequate idea of the influence of a Christian school in any community. When I came here there was no school of any kind for the white children, and as they had a meeting only every third Sabbath, the intervening Sabbaths were days of visiting and pleasure. Mr. C. and his sister assisted me on the Sabbath, but as the white children were not allowed to come, they, with their minister's brother started a school in their church. A member of the same church

started an opposition school in an old schoolhouse. These are both sustained, also a day school; the second which has been started since I came. The thought that the colored people are being educated, and will perhaps get above them in intelligence, while it causes hatred toward their teachers, is of some use in stimulating to efforts toward improvement. It is a sad thought that there are so many places left to ignorance and vice, while the money which ought to be supporting Missionaries and teachers, is wasted on fashion, or worse than wasted when spent for that which injures both soul and body.

POVERTY OF THE COLORED PEOPLE.

Some think it strange that the colored people cannot support their own teachers. Wherever I have been, wages are low, and as the people had nothing to begin with, there is everything against them. Those who take land get but a small part of the crop, because the owner must find seed and tools. Some get one seventh. I know of one man who gets one fifth and this is considered generous, as his employer finds teem, and seeds. Much of this small share goes into the hands of employers, in pay for what has been advanced during the year. Yet the people are working their way up by degrees, but it must necessarily be a work of time, and I do not mean to say that the white people are unjust to them. Perhaps they give all that they can afford to.

During the winter, the people had a little corn to sell, or they could earn a little money some other way. Thus they easily paid the eight dollars a month for my board, but now the corn is gone, or nearly so, and they are busy with their crops, so there is no money. I was obliged to pay two dollars myself last month and this month shall have to pay nearly all.

CHURCH AND SCHOOLHOUSE NEEDED.

How then can the church, or schoolhouse, which we so much need, be built? Our room was too small for the school last winter, and, I think, the number of scholars will he nearly doubled next winter. Who will help us to build the house. The land is secured and there is nearly timber enough on it to build the house. The people will cut and lay up the logs, (if a log house is built,) but the finishing will need money. Who will send? "Every little helps," if it is only enough for one square of glass, or a pound of nails, and "many littles" will build a house. That he to whom all things belong will so fill the Treasury of the American Missionary Association, that there may be many houses built and supplied with faithful teachers, in the prayer of E. W. D.

ALABAMA.

Convention of Colored Sunday Schools in the South.

The pastor of the church at Talladega sends us the following. Our readers will rejoice to see the practical co-operation of pastor, church, and school in planting these Sunday Schools and in organizing the Convention. Will not some of our liberal friends at the North respond to the appeal for Bibles, books, tracts, charts, etc.

TALLADEGA, May 15th, 1871.

PRELIMINARIES.

When I came here last year (Sept. 3d) I found a wide awake, earnest working church—a people ready to enter into any work that would elevate or advance the interests of the colored people. There were then in existence four S. Schools around us—and two more in Calhoun Co., started by teachers who went out from Talladega. Several other teachers had held S. Schools where they taught—for it has been a duty effectually inculcated in the minds of the students who go out to teach, that they should have a S. School in their districts. We began to enlarge this work so that in Oct. we had twelve schools—in Nov. fifteen—in Dec. eighteen. In Jan. our students were called for by the County Superintendent, and a large number of them went out to teach in the public schools. This increased our number of S. S's until in March we had 33. The work was then so large it became evident we must have an organization to direct it, and produce the best results; and if we organized, it seemed best to include other schools and form a State Association.

THE CONVENTION.

A Convention was therefore called at Talladega, April 28th, and invitations were sent to all the Colored Schools we could hear of, and the result was very gratifying. Thirty-four schools were represented by thirty Superintendents, and forty-three delegates, (two being allowed from each School). We organized temporarily with Rev. J. Silsby in the chair, adopted a Constitution and By-laws, and elected permanent Officers. After the election we heard reports from the different S. Schools, which were very interesting, showing the need of all the encouragement we could give them, and somewhat of the good already done by a little assistance in the way of papers, or a visit from one of the workers. Bro. Stickel gave a blackboard lesson on "the two ways"—Matt. vii, 13, 14, to an attentive and delighted audience.

All seemed thoroughly in earnest. All were full of enthusiasm for the work. Quite a number went home with the purpose to form one or more new schools. There was no appearance, whatever, of denominational feelings, all seemed to have forgotten that they belonged to any denomination but the church of Christ. In the evening Bro. Silsby delivered an interesting address on "the influence of Sabbath School instruction on the future of the Colored people." Sabbath morning I preached to a full house, from Prov. 13, 34. In the evening we had short speeches from volunteers, on various topics pointing to Sunday School work.

The results of such a work, in my opinion, cannot be too highly estimated. Already we are beginning to hear of new schools being formed, and the S. S. Missionary spirit is spreading. In many places it is the only hold for education we have, or can have, upon the people. Stirring the S. S. spirit, arouses an interest in general education.

WANTS—BIBLES, PAPERS, CHARTS, ETC.

Our wants come next. We need money, Sunday School books, papers, tracts, Bibles, Testaments, large Sunday School Cards with easy sentences of Scripture, Sunday School mottoes, "silent comforters," Cards, or anything that will educate, interest, and encourage the work. Remember that we have about forty schools already, and if we are faithful to them we shall have many more, and all these must be looked after. We will bring the Association to self support as fast as possible, but we must show them the good of many things they need before they will be willing to pay for them. Much can be done by sending old papers but very much more by sending NEW. The same applies to books or anything else.

Yours Truly,

J. J. STRONG.

MISSISSIPPI.

Rev. H. W. Cobb, so well known as an efficient representative of the A. M. A. in the collecting field at the West, has identified himself with our work at the South as pastor at Tougaloo, Miss. He writes, giving the mingled experience he encounters—beautiful locations, privation and toil, with blessed ingatherings of souls.

TOUGALOO, May 17th, 1871.

BEAUTIFUL FOR SITUATION.

Here we found a delightful spot, in a beautiful grove, where in miniature now stands the "Tougaloo University," lately chartered. Each workman at his post, doing well, and working to the utmost of his ability. A worthy, and ever before healthy young lady had wholly worked herself down to a sick bed, "not able to take another step." Oh! these new Institutions, without conveniences for cooking, or resting, or any comforts, are always hard enough at the North, as was found at Oberlin, and Olivet, and elsewhere. But at the South they are far, *far* worse, for conveniences cannot be had except as sent to them from afar, and at great expense and then only as a lean treasury can spare to meet the indispensible. I long to spread out the list of the wants of this Institution before some of the rich churches at the North, and with tears entreat them to send the needed supply.

Think not we are complaining, or shrink from bearing hardships, "as good soldiers" far from it, we are all of one heart, and one mind, cheerfully laboring together and "bearing one another's burdens," hoping that in due time the needed supplies, and needed laborers may be furnished.

REVIVAL.

It is my privilege to be laboring in an interesting revival of religion. An interest had been awakened ere our arrival. Almost immediately did we find the truth of God taking effect. Anxious inquirers appeared. Many arose for prayers. We have had meetings now for ten nights in succession. A number of the most promising scholars are hoping in Christ. The inquiry meetings are exceedingly interesting places. Our meetings are still

and orderly. The noisy and visionary ways of former times are abandoned for a rational seeking and finding the Savior. As I look upon these fine young men as they stand up to tell their purposes, I thank God for the privilege of teaching them, and ask myself if these young men may not yet be a Raymond, a Wisner, or a Martin, and herald the glad tidings of Salvation to the hundred millions of pagans in their father-land.

Pray for us that this good work may go on, and that this promising young institution may now be thoroughly baptized with the Holy Ghost.

Your fellow laborer for Christ's poor,

H. W. COBB.

TEXAS.

The following letter is forwarded to us by Gen. Howard from the Western Department. How strange the fact that prejudice against color has fled from every other place but still finds a stronghold in the church!

We call attention to the latter part of the letter which states the want of a church edifice. Gen. Howard says: "This Church enterprise needs and deserves fostering. They can raise about $1,200, there, and need $800 more for a comfortable house. I trust the Congregational Union will meet part of this; the remainder we must hope some steward of the Lord will devote to the purpose."

CORPUS CHRISTI, March 24th, 1871.

PREJUDICE IN THE CHURCH, NOT IN THE COURT HOUSE.

The District Court has been in Session now for about four weeks, during which several colored persons have been examined as witnesses, sat as jurors, and been tried as criminals.

I have been in the court several times, heard them sworn, and questioned, both as jurors and witnesses. And when I see how ignorant they are of the meaning of words, and of the responsibilities that devolve upon them in these capacities, I wonder how any body can let their prejudice against them stand in the way of efforts for their education.

They have a fair showing in the Courts here. There is no disposition shown to do them injustice on account of their color. Men sit with them in the jury-box, and lawyers by the side of them as of other clients. Gentlemen shake hands with, converse with, and sit by them all over the Court house, and a prominent Att'y who was on the stand as a witness, testified, that he and several others (who are looked upon as gentlemen) attended a ball given by the colored people.

But when you ask them to attend church with them, the reply is, "Oh no, it is degrading." If this feeling was eradicated from the Southern Churches it would not exist long elsewhere.

AN INQUIRY.

I received a letter from a young man, who is clerk in one of the largest stores in the place, from which I give below a few extracts.

MR. ROWE, Dear Sir:

"I want to ask you to remember me in your prayers to God, that I may find forgiveness for the many sins I have committed through my lips; and that hereafter I may live a life of holy faith in Jesus Christ."

"Pray for me, and pray earnestly that I may find forgiveness, and be led in the road that leads to everlasting life."

"Mr. Rowe, I sometimes feel that it is useless for me to pray for mercy. That my sins are so great that they are past forgiveness, but still I try to pray. Please comply with my request, and I will thank you."

This young man's surroundings both in the store and in his own house, are such, that he dare not, as yet, come to our meetings.

There are two other young gentlemen who feel very much as the one above spoken of does. I am praying that the bands of fear may be removed by and by.

HOUSE OF WORSHIP NEEDED.

Our great want is a house of worship which we can control.

The colored Methodists and Baptists claim the use of the little school house two-thirds of the time. For this reason we moved our services to the court house, by permission of the Sheriff. But here we have been interrupted, as the clerk of the Court claimed that during the session of the Court he must write on the Sabbath.

"Will the Lord help us to a house of worship?" is the question we ask each other. Sometimes my faith wanes, but I can so clearly trace the hand of Providence in bringing my daughter and myself here, that I go on trusting in God. It appears to me that prejudice will give way by and by, and God's blessing will come to this place.

Pray for us, and do what you can to help us to a house of worship.

Fraternally yours,

A. ROWE.

American Missionary.

NEW YORK, JULY, 1871.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

OUR PAPER.

This number of our paper is pretty well packed with the history and statistics of our work. It is worth preserving for reference.

THE BOSTON ANNIVERSARY.

Once more we have had an interesting Anniversary at Boston. The "Statement" made by Mr. Woodworth, and the speeches, are, as we think, more than usually readable. The address of Senator Patterson, however, needed to be heard to be appreciated. The report is too brief.

REPORTS FROM THE FIELD

Are but few in number, but not lacking in vitality. They call lustily for help, but they are none the worse for that. Parents rejoice more to meet the clamorous wants of a healthy child than to watch the waning appetite of a sick one. Our institutions at the South are growing, and the work they have to do is enlarging. There are those at the North, we believe, who are glad to aid the workers and institutions that are so efficiently meeting the demands of the hour upon the piety and patriotism of the nation.

SUGGESTIVE FACTS.

The statistics in the several documents in this magazine are suggestive. We give a few as illustrations. Our readers will find more by close scrutiny.

1. That this Association has expended *two and a quarter millions of dollars* among the Freedmen in ten years! What other institution except the Freedmen's Bureau has done as much?

2. The permanent character of the work. It has planted schools and churches in substantial buildings; and, by its higher schools, its chartered institutions and its local and associated churches, has laid foundations for future growth and fruitage.

3. The developed necessity of a continued and enlarged missionary work in the South, to meet the increasing demands of the people, inspired by intelligence and the Spirit of God, to seek for a purer faith, and better church organizations.

4. The opportunity and facilities thus furnished for training the colored people, to become laborers in the missionary field, and especially for Africa, just at the time when it is becoming more and more manifest that for some part of that continent, we must depend on their labors.

SCHOOLS FOR THE FREEDMEN.

As it was not the "apple of discord" itself, but the hand that threw it among the celestials, that was responsible for bringing jealousy to Olympus and war to Troy, so the negro is not to blame for the trouble his coming has brought to America, for he was compelled to come against his will. He is equally innocent of the subsequent details of our difficulties. The famous Gordian knot was tied on a yoke, and it was not the fault of the colored man that we bound our complications around his yoke. He was passive under the tying, and under all the attempts to untie the knot; by compromises, by colonization schemes and political agitations, and when at length the sword cut the knot, he had little to do with it.

But since he has become free, he is still the occasion of strife. The South seems bent on keeping him down to unenlightened, as it once did to unrequited

toil. The North resists this as a matter of conscience, and can no more be persuaded to "conquer its prejudices" now, than when Daniel Webster urged it twenty years ago. It seems equally useless to lecture the South on the duty of behaving itself better towards the negro. He is now charged with a share of the difficulties. He is said to be indolent and improvident. We should like to see the people that, with such antecedents as slavery gave, and such danger to life and industry as the Ku Klux now give, can offer such proof of toil and thrift. He has put four millions of money in the Savings Bank. But, he is said to be an ignorant and corrupt legislator. He is not to blame for his ignorance, and as to corruption, he is modestly behind the white man. Albany far outstrips Columbia. In his eagerness for education, he is above all reproach. Only give him the ladder, and he will climb. We are bound to do this for his sake and ours. The nation must supply him with common schools. Great Britain furnishes us with a sad warning on this point, in her Jamaica experience. Her emancipated slaves were as anxious for learning as ours, but the Government paid the masters two millions sterling, and did little for the slave, letting slip the golden moment for founding schools. The black there, not encouraged and aided, sunk back readily into indolence and vice. England deplores her mistake, yet it touched her in no vital point. Jamaica is a far outlying province. A similar mistake in America, would endanger the life of the nation.

LAW LIBRARY.

A Law Department has been established in connection with Straight University. Gentlemen of distinguished legal learning, and in cordial sympathy with the work, have pledged their influence and instruction. This is the only Law School, south of the Potomac, to which colored students can be admitted. Already a promising class of sixteen young men has been formed. This Department is in great need of Law Books for the students, as text books, and a Law Library, for reference. Is there not some legal gentleman, who, having retired from his profession, will meet this necessity. If so, they may be sent to Straight University, New Orleans, La, or to this Office.

HORACE GREELEY AND THE TEACHERS OF COLORED SCHOOLS IN THE SOUTH.

On his return from an extended Southern tour, Mr. Greeley was welcomed at the Lincoln Club rooms, New York, by a large audience, assembled under the auspices of the Union Republican General Committee. In his address, when speaking of the evil influence of some Northern men in the South, he took occasion to utter the following well deserved meed of praise to the noble christian women, who have, with such heroic devotion, amidst obloquy and reproach, given themselves up to the education of the colored people there.

"Fellow Citizens, do not mistake me. All the Northern men in the South are not thieves. The larger part of them are honest and good men, some of them stay there at the peril of their lives, because they believe it to be their duty. Next to the noble and true women, who have gone down South to teach Black children how to read—nobler there are not on the earth than these, whom a stupid, malignant, dilapidated aristocracy often sees fit to crowd into negro hovels to live, not allowing them to enter any White society because they are teaching negro children—next to these, who rank as the noblest women in the South, are the honest and worthy Northern men, who, in the face of social proscription and general obloquy and scorn, stand firmly by the Republican cause."

Fruit after many days.

Rev. S. G. Wright, who was connected with our Ojibue Mission at the time it was relinquished in 1839, is now again laboring among those Indians, who, by the beneficial policy of the National Government, are now placed in much more favorable circumstances.

Mr. Wright says:—

I am much cheered in our work to find so much fruit of our missionary work of former years. Several of the pupils of the mission school, who when with us were not regarded as true Christians, in after years gave evidence that the truth as preached to them, had been accepted, and resulted in a Christian walk; and in two or three instances, in a triumphant Christian death. Two such died the past winter. I have strong hope that numbers of our scholars in the school at Leech Lake, will grow up substantial, intelligent Christians.

OUR BOSTON ANNIVERSARY.

We cull from the Boston papers of May 31, the following accounts of this interesting meeting:

The American Missionary Association held its annual meeting in Tremont Temple, at 10.30 this forenoon, Rev. Edward N. Kirk, D.D., presiding. After a voluntary on the organ, Rev. E. B. Webb, D.D., read a portion of Scripture and offered prayer.

Secretary Woodworth made the

Annual Statement.

In submitting our Annual Statement it becomes us reverently, and gratefully to recognize the good Providence which has guided the Association another year, giving health to officers and friends at home, and, with but a single exception, sparing the lives of teachers and missionaries on the field. In spite of the lawless bands, which have so unsettled the social and political condition of the South, we have, in only exceptional cases, prosecuted our work in peace, and, in but one instance, has our property suffered from the torch of the incendiary.

A double interest clusters around this anniversary, from the fact that this year is the twenty-fifth since the founding of the Association, and the tenth since it sent its first teacher to the Freedmen. Each date marks a new departure in the work of missions, a new stage in the growth of public morality, and a new leaf in the book of Providential development.

The first date marks the purpose of a few earnest, Christian thinkers to deliver themselves from all complicity with slavery, in their missionary operations at home and abroad, and to put into an organic form, a perpetual protest against its cruelties and abominations. The second date marks the rise of public sentiment to the height of freeing the slave, and of giving him the opportunities and immunities to good citizenship and a true manhood.

In all the range of history, it would not be easy to find another quarter of a century more eventful than that which closes the present year. Whether measured by the advance of science, the daring and importance of exploration and discovery, the invention both of implements of peace and war, the revolutions of States and Churches, the gigantic wars, as well as the gigantic works of peace, all stamp these years as among the grandest in human history.

But the last ten years, in particular, have brought to an issue changes which not only effect the nations, but mankind. Our own recent war, reversing, completely, the organic land of the Republic; the overthrow of the Pope's temporal sovereignty in the very land where he assumed the attributes of God; the downfall of the French Empire, as well as the French assumption and pride; the linking of the continents with cables of steel, and the girding of the earth with steam-ships and railways, has crumbled the old bulwarks of tyranny, and isolation, and caste, and made all mankind kin and neighbors to each other. The full meaning of all this the next generation will see clearer than we do.

But the founders of this Association, like many other earnest workers, builded wiser than they knew. They had a testimony to give against the sin of the

land, and they gave it, not seeing clearly that the organism which they shaped carried in its bosom the gospel of brotherhood and faith to the enfranchised African, the sleepy Asiatic, and the aboriginal American.

But, at the end of a quarter of a century, this is the perspective that opens before the Association. Instead of the idea of the founders, lo! God's own plan, covering the earth in its beneficial embrace. Instead of the fragments of a race drifted away from home, and cut off from humanity with the brand of chattelhood burned in upon them, lo! three continents join hands and ask for the key of knowledge, and the bread of life.

When the negro came inside our lines at Fortress Monroe, we saw that a divine hand had shaped the Association, and equipped it with christian appliances and forces for the man and the hour. And although other organizations sprang up and thronged the field, yet which of them all remains to point to so many monuments of christian activity and faith; which of them all has ministered to the negro in the fulness of his nature, *body*, *mind*, *and soul*, and seen in him *the one* set for the rise or fall of this land, as well as for the regeneration of the dark land beyond the seas?

And if in the elevation of the negro, we link the Association so manifestly with a divine purpose, not less clearly do we see that purpose in directing it to the Chinaman. We were quite willing to avoid him, and turn him over to older societies, but found, at last, that our more pliant machinery was needed for him, with a foresight not our own, and so had no choice but to accept him.

And while some stood doubting, as to whether we had not weighted ourselves with a burden that would crush us, the Indian came, and asked to complete this trinity of races, to which the Association had been called of God. How could we refuse when we remembered all he had suffered, and that for 250 years Christianity had left him a heathen in the midst of its own conquests and glories? We resolved that if we could not save him from extinction, we would, at least, attempt to make the remnant of his existence more tolerable, by so illuming the future that his last glance should be heavenward, and the last object that faded on his sight should be the cross of Jesus.

At last, we think we comprehend the lessons of Providence, and for ourselves, we adopt this theory of missions, viz: we will undertake to spread the gospel to the great heathen and other races of the world, through the hundreds, and thousands, and millions of their representatives entering into this nation, constituted of every tribe, and kindred, and tongue under heaven. We have only a God speed for other societies that work on different principles, or along other lines, but for us *this* seems the way, and all the more as God himself is so clearly moving over all the scene.

We have only time for a simple outline of our work which may be gathered up from the following statistics.

SUMMARY.

Commissioned at the Central Office,	206
Laboring under the direction of the Western Department of A. M. A.	94
Laboring under the direction of the F. W. B. Home Miss. Society,	9
Males 97, Females 212. Total,	309
Resigned 10. Deceased 1.	11
Leaving now in service,	298

Whole number in D. C. 1. Va. 19. N. C. 22. S. C. 15. Ga. 52, Ala. 41. Tenn. 20. Ky. 27. Ks. 1. Ill. 9. La. 16. Mo. 2. Ark. 7. Miss. 40. Texas 19. Fla. 9. California 9.

Whole number of pupils enrolled for the present school year up to February 28th,	15294
Number of pupils in Sabbath School	8031

Graded Schools with Nor. Deps.	17
Chartered Colleges	7
Congl. Churches	38
Missionaries and Teachers to Churches in California,	9

FOREIGN MISSIONS.

Jamaica Mission.	No. of laborers,	7
Mendi Mission.	" "	13
Sandwich Islands.	" "	6
Siam Mission.	" "	3

It will be seen that we report some 225 laborers less than last year. The withdrawing of aid by the Freedmen's Bureau, also of aid from our Presbyterian brethren, and our oppressive debt have necessitated this contraction. And yet, by the contraction of our force upon the larger points, and the more advanced schools, as well as by laying double duty upon many of our teachers, we have done a finer, if not a larger work than in any preceding year. Still we dislike to take a back step, at a time when the wave of reaction against free public schools, is sweeping all over the South. Now is the time when the friends of universal education should close up ranks, and move forward with a quicker step, and a more united purpose to conquer the land for intelligence and Christ. And now, when China is shutting her doors in the face of our missionaries, should we strive, with new energy, to raise up an army of missionaries out of her own children, now among us, who will carry back light to every hamlet and house in the Empire.

And now, after 250 years, shall we not attempt to Christianize the Indian, as truly a heathen to-day as when the "Mayflower" dropped anchor in Plymouth harbor?

A hymn to the tune of "Greenville," beginning "We are living, we are dwelling," was sung by the congregation, under the direction of Dr. F. Tourjee.

THE ADDRESSES.

Rev. Dr. Kirk's Remarks.

Rev. Dr. Kirk said he trusted there would never again be a reason for introducing politics at a meeting of this Association, but there was an appropriateness in making a reference to it at the present time. The President of the United States and Congress had not done their duty by protecting the negroes in the South.

He spoke from an outside view and did not wish to censure, but it seemed to him that they were not carrying out the will of the people who were determined that the poorest man should be protected in all his rights. The rebellion, he said, was as alive to-day as when Sumter was attacked, and the mortified pride of the leaders was more fierce, if possible, than ever before. There was a gigantic conspiracy on foot, and its culmination would be seen at the polls in November, 1872. If the Democratic party did not favor the Ku-Klux it should say so, and if it did favor them we should know where it stood and act accordingly. Every friend of Republican principles and of Christianity owed it to himself and to his country to go to the ballot box.

Address of Sec. Whipple.

In the absence of Rev. J. W. Healy of New Orleans, who was prevented from appearing by illness, Rev. Geo. Whipple of New York, one of the Corresponding Secretaries of the Association, was introduced. He said that in order to understand the objects and aims of this Association it was necessary to go back a decade, when the colored people of the South were in forced ignorance and poverty. It was the aim of this organization to enlighten and Christianize those benighted people. Some of them were at that time in as bad a state as the heathen of Africa, for their churches were in a great measure a mixture of heathenism and Christianity. The most dark and pernicious ideas were incorporated with their religion. The Association had begun its labors among the Freedmen by clothing them. The speaker gave an interesting account of some of the institutions of learning established by the American Missionary Association in the South. That at Hampton was Normal and Agricultural in character. The LeMoyne School at Memphis was founded by a liberal Pennsylvanian who gave twenty thousand dollars with the only restriction that the dead lan-

guages should not be taught there. There were Universities at New Orleans, and at Atlanta, Georgia. In conclusion, the speaker said every nation had a test placed upon it. The test placed upon this country was the treatment of the negro. God had scourged the country for its holding him as a slave, and it was not until the people had awakened to their duty in this regard that His mercy dawned again. We should now complete the work entrusted to us.

Speech of Rev. Mr. Atwood.

Rev. E. S. Atwood of Salem made an eloquent address. He pictured the condition and needs of the South. There were three forces which could reach the difficulty. The first was Government, which could see that right laws were made and carried out, but what could Government do towards reaching the inner life of the people. The second power was public sentiment, as it exists at the North. This was to have a great transforming influence, by which theories of right were to be impressed and defended, and was much more powerful than govermental enactments. But the third power, which was to do the work, was the Church of Christ. If that be not started up and faithfully sustained, the work would not be done. It was not field preaching, nor tract distributing, that the South needed at the present time. More than half the moral destitution of the South was, perhaps, owing to the fact that this has been the mode of effort there in the past. What was needed was institutions; something to command respect by solidity and perpetuity.

Speech of Senator Patterson.

The audience united in singing "My Country 'Tis of Thee."

United States Senator J. W. Patterson of New Hampshire was next introduced. as he stepped forward on the platform he was loudly applauded.

He began by speaking of the importance of the era in which we lived, which was one of more significance to our country than any which it had ever passed through. Great and important duties rested with us all. Christianity was to undergo a test, and we should not shrink from the part we should bear. He spoke of the progress of the age which had made the whole world a neighborhood. The thought evolved in the studio of the scholar, or the word uttered by the lips of the orator, goes with lightning speed to the remotest corners of the earth. The means of spreading good was greater now than ever. There were those who favored the closing of the gates of the Pacific and the Atlantic against the fast increasing tide of immigration that is sweeping to our shores, for fear that we shall be overwhelmed. Should we not receive all who came? Had we not been praying that light might be let into the dark places, and were not our opportunities for spreading the glorious principles of freedom and Christianity greater now than ever before? The ignorant of other lands were not waiting for us to send to them, but were coming to us. Would it not be cowardly for us to drive them back or shrink from them?

Allusion had been made to the work the Association was doing among the negroes in the South, and he might be expected to say something about politics, especially as the President had said such reference would be appropriate under existing circumstances. He thought ministers as a general thing were less afraid of politics than politicians. Much had been done by this and kindred societies, in the South, and much yet remained to be done. In this connection he referred to the great advancement made in the last ten years. Had not the colored men, he asked, been true to their own and to the best interests of the country? He mentioned the conduct of the colored men of Wash-

ington in the recent election there. The night before the election they went to their places of worship. All night long they prayed, and in the dawn of a wet and drizzly morning they went to the voting places, and stood in long lines awaiting the time to deposit their ballots. Some might say it was ignorance and superstition, but it looked to him like the noble performance of a great duty. No more sublime spectacle was ever witnessed, not even when Cromwell's soldiers knelt down and consecrated themselves to the God of battles, after which they rushed into the thickest of the fight. With the colored man at the ballot box, liberty was not in danger.

The speaker referred to the pleasure he had taken in attending the recent meeting of the Young Men's Christian Association, in Washington. He had there seen the flags of England and America intertwined, and above them was the banner of the cross with the words "Our Hope." It was the best speech that was uttered. The power which underlies both England and America is Christianity. Without the church we should have neither religious liberty or the liberty of the individual. We had lately consummated a treaty with England, and it was one in which most of us acquiesced. There were some things in it we might like to have different, but it was a concession and a compromise on both sides as such things invariably are, and it would prevent war which would have been inevitable without it. A single month of war would cost us more money than the loss of the Alabama claims would bring. But we had not lost them.

The Ku-Klux outrages were referred to at some length, and the speaker stated the present position of Congress in regard to the investigations going on. Have we accomplished, he asked, the work we resolved in the late war to do? Was it for such things that Sherman had accomplished his great march, that Grant had fought through the wilderness and crushed the rebellion, and that five hundred thousand men had gone from their homes to die upon Southern fields? The spirit of rebellion was still rampant. In the last session of Congress a Southern member had proposed to return to the widow of Gen. Lee his mansion at Arlington Heights, and to dig up the remains of the Union dead who were buried upon its grounds, simply that the woman who had fled, even before her husband turned traitor, might return, and not be offended by the sight.

He closed with an appeal to this society to continue its great work in the south.

At the conclusion of Senator Patterson's address, the following resolution, offered by Rev. Mr. Whipple, was adopted:

Resolved, That this meeting expresses its heartfelt sympathy with the loyal people of the South in the sufferings they endure for their loyalty to the Union, and their adherence to the principles of a true and impartial liberty, and pledge to them and the national government our hearty co-operation in every constitutional and Christian effort for their relief and protection.

The exercises closed with the doxology, sung by the audience, and a benediction by Rev. Dr. Kirk.

ITEMS.

Chinese Reading the Bible.—Some of them are getting so they can read very well in the Bible, and already begin to show a love for it. Five arose last Sabbath and repeated the verses I had given them to commit the week before. One boy came to the school room, yesterday, and said voluntarily that he wanted to be a Christian. There has been a converted Chinese here the past two weeks, who has been laboring among the people. Miss M. J. Sherman.

Sacramento, Cal., April 25, 1871.

An African Chippewa Artist. — Edmonia Lewis, the colored sculptress, is widely known and praised by the patrons of art, and her studio at Rome receives constant visits from strangers of every civilized nation.

The fact is not generally known, that while one of her parents was a pure negro, the other was a pure Indian belonging to a Chippewa tribe. The history of Miss Lewis has been one of constant struggle against difficulties and discouragements, and her enviable position is another proof of the folly of caste prejudice.

"That is a false humanity, which, acknowledging itself unworthy of the gifts of God, dares not confidently expect them; true humanity consists in a deep view of our utter unworthiness, and in an absolute abandonment to God, without the slightest doubt that He will do the greatest things in us."—*Fenelon.*

Hon. Frederic Douglas spoke at Washington last week giving an account of his recent trip to San Domingo, and presenting his views in favor of annexation. Speaking of the absence of caste in the island, he said that in the capital of the United States there was but one church over whose portals was inscribed the glorious motto, "Freedom to worship God without distinction of color;" and that church was the Congregational.

One of the largest and poorest colored Baptist churches in Washington has lately completed a new church building, and, as usual in such circumstances finds itself badly in debt. The members have therefore agreed each to contribute one dollar a month out of their great poverty. The monthly collection of May was $523; that of April $546. With such a mind to work, and such a heart to give, the church will doubtless soon have a house of worship free from debt. There are many "white" churches, other than Baptist, that might take a hint from this example.

George S. Mabson, colored, the first graduate of the law department of Howard University, has been admitted to practice at the bar of the United States Supreme Court. He will practice in North Carolina, his native State.

POETRY.

WE ALL MIGHT DO GOOD.

We all might do good
  Where we often do ill;
There is always the way,
  If there be but the will.
Though it be but a word,
  Kindly breathed or suppressed,
It may guard off some pain,
  Or give peace to some breast.

We all might do good
  In a thousand small ways—
In forbearing to flatter,
  Yet yielding due praise;
In spurning all rumor,
  Reproving wrong done,
And treating but kindly
  The hearts we have won.

We all might do good,
  Whether lowly or great,
For the deed is not gauged
  By the purse or estate;
If it be but a cup
  Of cold water that's given,
Like the widow's two mites,
  It is something for heaven.

CHILDREN'S DEPARTMENT.

—:o:—

DARE TO DO RIGHT.

ONE pleasant Sabbath morning, in the city of New York, a boy neatly dressed, with books in hand, was seen walking briskly along the avenue, on his way to Sabbath school. As he approached the corner of the street which led to the church, he heard the voices of several boys, and on turning, found them busily playing at marbles! They at first tried to persuade him to join them; then they ridiculed him; and finally, as he went steadily on, they shouted after him.

"You dare not stop; you dare not stay away from the Sabbath school!"

"No," said the boy, turning round and looking at them full in the face, "No, but *I dare go*, even if you do *laugh* at me!"

THE FIVE PEACHES.

A countryman one day, returning from the city, took home with him five of the finest peaches one could possibly desire to see; and as his children had never beheld the fruit before, they rejoiced over them exceedingly, calling them the fine apples with the rosy cheeks, and soft plum-like skins. The father divided them amongst his four children, and retained one for their mother. In the evening, ere the children retired to their chamber, the father questioned them by asking:

"How did you like the soft, rosy apples?"

"Very much, indeed, dear father," said the eldest boy; "it is a beautiful fruit,—so acid, and yet so nice and soft to the

taste. I have carefully kept the stone, that I may grow a tree."

"Right and bravely done," said the father; "that speaks well for regarding the future with care, and is becoming in a young husbandman."

"I have eaten mine and thrown the stone away," said the youngest; "besides which, mother gave me half of hers. Oh! it tasted so sweet, and so melting in my mouth."

"Indeed," answered the father; "thou hast not been prudent. However, it was very natural and childlike, and displays wisdom enough for your years."

"I have picked up the stone," said the second son, which my little brother threw away, cracked it, and eaten the kernel,—it was as sweet as a nut in the taste; but my peach I have sold for so much money, that when I go to the city I can buy twelve of them."

The parent shook his head reprovingly, saying, "Beware, my boy, of avarice."

"And you, Edmund?" asked the father, turning to his third son, who frankly replied:

"I have given my peach to the son of our neighbor,—the sick George, who has had the fever. He would not take it, so I left it on his bed, and I have just come away."

"Now," said the father, "who has done the best with his peach?"

"Brother Edmund!" the three exclaimed aloud; "brother Edmund!" Edmund was still and silent, and his mother kissed him with joy.—*Young Reaper.*

LITTLE MARY.

Mr. Ross was an infidel, one of those men who say the Bible is not God's book. His wife became a christian soon after her marriage, and loved the Bible, and tried to serve God; but Mr. Ross was angry whenever he saw a Bible, and would throw it into the fire, or out of the window. His poor wife did not dare to let him know she had a Bible, or ever read one. But she had a little pocket Bible, and she kept it hid in the bottom of her trunk, and when her husband went away on his trips down the great river, for he was captain of a boat, she would get it out and read it every day.

Three little children called her mother, and she spent much time every day in talking to them about God and the Bible and their duties, and told them to pray every day that God would make their father a new man.

The eldest of her children, little Mary, had evidently given her heart to the Savior at about ten years of age, and loved to pray. She seemed to live near God, and to see him as ever about her.

She continued this habit of prayer; and her father, as he returned from one of his trips, overheard her several times; but she was his pet, his idol, and he could not be angry with her, though he thought it was a childish whim, and she would soon get over it. Calling her to him, he took her on his knee and asked, "Mary, what do you go about praying for? What does a little girl like you know about prayer?"

"Father, I *like* to pray," said the child.

"But *what* do you pray *for;* what is it you are wanting?"

"I'll tell you, pa, what I pray for; but you must *promise* me something first."

"Well, what must I promise?"

"Well, father, if you will promise to go to meeting with ma and me to night, I'll tell you what I pray for."

She put her little hands caressingly down his cheeks, and said, "Pa, I pray every day that God will convert your soul, and make you love his Bible, and him too." With the last words she put up her little mouth to his, and gave him an earnest and loving kiss; and as she did so, he felt as if something struck him on the top of his head. He became faint, and trembled, and afterwards declared it seemed as if God smote him.

He said nothing then, but went to meeting that night; and his conviction of God's power increased, until he humbled himself as a sinner before him, and was enabled by faith to trust in Christ for salvation. How ashamed and sorry he was when he remembered how he had fought against the Bible.

He went away very soon on his boat. When he came back it was dark, on Saturday night, as he reached the wharf; but before going home he went to a book-store and bought a large, elegant Bible, and carrying it home, laid it on his wife's table.

Mrs. Ross and little Mary were very happy at the change in his feelings; and ever since then he has lived a Christian life, always thanking God for little Mary and her prayers.

A WILL AND A WAY.

A boy raised one hundred cucumbers, which he sold for pickles and gave the proceeds for missions. A young man planted one potato, on land that his aunt allowed for the purpose. It yielded a peck for a second planting. These yielded seven and a half bushels, which sold for enough to make what was regarded a generous donation. A lady in Pennsylvania had a Missionary hen, which supplied her with an annual contribution. A man who could not think of anything else he could spare, consecrated a gooseberry bush for missions. This could be put in a fence-corner, and was clear gain all around. A poor colored sister wanted to help send the gospel to tell the poor heathen about Jesus, who lived and died for us as well as for her. "What *can* me do?" Where there is a will, there is a way. Before getting to her cabin, the way was found. She had a few chickens, which she called her own. Taking one of the fattest and finest of the flock, she tied a piece of red flannel to its leg, and gave it to the Lord. "Sissy," said she to the chicken, "dis is de missionary mark. Now you's a missionary chicken; 'member dat. All of your eggs, dey's missionary. All of your pullets, dey's missionary too. Now go 'bout your business."

Query. Who will consecrate something this year from the vegetable or animal kingdom for the kingdom of Jesus Christ? Reader, have you a field or a garden? Why not select the most beautiful spot in it, little or big, as you can spare, and cultivate it for the Lord?

Since writing the above, our Treasurer has received five dollars for Foreign Missions from a poor minister, who chopped a pile of wood, to enable him to give something for this cause so near his heart.—*Bapt. Miss. Magazine.*

LETTERS TO THE TREASURER.

Grateful Offering.

San Francisco, (Cal.) May 17, '71.

Dear Brother Whiting,

Please find enclosed fifty dollars for the A. M. A.

Of the investments I have made, the past twenty-five years, the small patronage bestowed upon your heaven-born institution has been the most satisfactory, causing devout gratitude to God. I am sure they will yield the largest and richest returns for our country and the world.

Why were we induced to extend the helping hand to the Amistad captives, and then to take an interest in the A. M. A.? Bless the Lord O my soul and forget not all his benefits. Yours truly,

A. A. Bancroft.

First Fruits.

Dear Sir, I opened my little place of business on the last Saturday in April and have done but little. I thought it best to add another day. On Monday I sold not anything. Tuesday I sold very little. The profits of the first three days amounted to only $3.17, which I wish to devote to the Lord, as the Israelites were required to give to the Giver of all Good. I see no reason why we should not devote the first of any new undertaking to the same.

Please receive $3.25.

TRIBUTE TO THE MEMORY OF IRA HART COBB.

The life of this valued Christian brother is closed. His monument is in the work he has done and in the hearts of those whom his kindness and benefits have blessed. We devote a few lines to the record of his life and labors.

Mr. Cobb was born in Stonington, Ct., March 26, 1812, removed with his parents in early life to Chittenango, N.Y., and in 1845 came to Syracuse, N. Y., where he spent the remainder of his

days. His first public profession of religion was made at Chittenango, where he united with the Reformed Dutch Church. In Syracuse he was connected with the Congregational, and subsequently with Plymouth Church.

The Anti-Slavery cause in its early and unpopular days received his warm support. For his connection with the rescue of an alleged fugitive slave he was harrassed in the U. S. Courts; and the journeyings and excitements of these persecutions produced an effect upon his nervous system from which he never entirely recovered. He was a constant laborer in the Temperance reform—and in the unostentatious work of Tract distribution. He visited the prisons and was helpful at the "Home." He was zealous for the supply of the county with Bibles, and as President of the County Bible Society, aided in giving it a steady impulse. His counting room was the gathering place for committees of every good cause; and the poor were often found there seeking counsel and aid. During his latter years he devoted much of his time to the Orphan Asylum, and as the President of the Board and Superintendent of the Sunday School he rendered himself so useful that his loss is deeply felt in the counsels of the Board and in the hearts of the children. The American Missionary Association has occasion to remember him as a generous friend in life and in death.

Bro. Cobb finished his career on earth Nov. 5, 1870. His end was peace.

RECEIPTS

FOR MAY, 1871.

MAINE, $239.55.

Bangor. First Parish Sab. Sch. $50., "C. F." $2	52 00
Bethel. Second Cong. Sab. Sch	13 00
Dennysville. Cong. Ch	24 00
Franklyn Co. Cong. Ch's. *for a Teacher.*	50 00
Gardner. Cong. Ch	27 00
Minot. Cong. Sab. Sch	20 00
Rockport. Wm. Carleton	10 00
Riverside. "A Friend," *for Dudley, N. C.*	1 00
West Cumberland. William Shaw $2., Heirs of J. S. $1	3 00
Yarmouth. Cong. Ch	39 55

NEW HAMPSHIRE, $824.97.

Candia Village. J. Martin	2 00
Concord. "A Friend in So. Cong. Ch."	5 00
Epping. ——, b. of C	
Goffstown. LEGACY of Geo. Poor, by Alfred Poor	500 00
Henniker. Cong. Ch	38 25
Hollis. Cong. Sab. Sch	15 72
Lyme. Mrs. Washburne	5 00
Lyndeborough Centre. Rev. Geo. Smith.	4 00
Milford. Cong. Ch. *for a Teacher*	254 00
Short Falls. J. W. C	1 00

VERMONT, $397.58.

Barry. Cong. Ch	30 00
Brandon. Cong. Ch	7 75
Bridport. Cong. Ch	28 26
Clarendon. Cong. Ch. to const. MRS. SALLY PIERCE, L. M	33 60
East Hardwick. P. S. Paine	10 00
Ferrisburg. Cong. Ch	24 25
Grafton. Mrs. S. Pettingill $5., Mrs. E. B. Barrett and "A Friend" $2. ea., "A Friend" $1	10 00
Greensboro. "A Friend in Cong. Ch"	5 00
Hardwick. A. M. Amsden $5., Mary B. Amsden $3	8 00
Orwell. Cong. Ch. bal. to const. ASA BLACKMER, L. M	23 50
Peacham. Cong. Ch. $19., Dr. C. 50c	19 50
Plainfield. C. S	25
Putney. Cong. Ch	25 20
Randolph. Mrs. I. Nichols $2., B. N. $1.	3 00
Royalton. A. W. Kenney, *for Atlanta U.*	10 00
Shoreham. Cong. Ch	12 70
Vergennes. Cong. Ch	13 57
Wallingford. Cong. Ch	64 00
Waterbury. Cong. Ch. $37., Heman Morse $2	39 00
Windham Co. "Friends" to const. TIMOTHY S. BLISS, L. M	30 00

MASSACHUSETTS, $5,040.60.

Amherst. Second Cong. Sab. Sch	7 00
Ashby. Mrs. J. H. and G. L. H. $1. ea	2 00
Auburn. Cong. Ch. $41., Cong. Sab. Sch. $9., to const. HORACE HOBBS, L. M	50 00
Becket. "A Friend."	10 00
Berkley. Abijah Hathaway	20 00
Boston. Mrs. Sally Perry $100., *for Brewer Orphan Asylum*, and to const. MRS. MARIA L. BISHOP, MISS MARY KILDARE and MRS. L. EMILY PIPER, L. M's., Mrs. A. E. Safford $100., *for Kirk Prof. Straight U.*, Miss E. Watson Davis $50. *for Teachers Home, Straight U.*, Ann Miller $5., "A Friend" $2	257 00
Brimfield. Mrs. P. C. Browning	10 00
Byfield. Mrs. Jerusha B. Root to const. RICHMOND B. ROOT, M. D., L. M	30 00
Carlisle. Rev. Moses Patten and Wife	10 00
Chelsea. Chestnut St. Sab. Sch. $120. *for a Teacher* and to const. CHAS. A. PHELPS, L. R. MOODY, HENRY A. TENNEY and MARY E. BROOKS, L. M's., Ladies of Chestnut St. Ch. $6. and 2 b. of C., H. C. K. 50c	126 50
Dalton. Cong. Ch	45 00
Dracut. First Cong. Ch	12 35
East Abington. Cong. Ch	81 03
East Bridgewater, Union Ch. $42. to const. SIDNEY ALLEN, L. M. "A Friend" *for Tougaloo*, $2	44 00
East Douglass. Cong. Ch to const. MRS. HORACE EMERSON, MRS. LYMAN PARSONS and ROYAL KEITH, L. M's	100 03
East Hampton. Payson Ch. and Sab. Sch. *for a Teacher* $50., "A Friend" $5	55 00
Fall River. Central Ch	195 32
Gardner. "A Friend" to const. M. G. LOTHROP, L. M	30 00
Georgetown. Memorial Cong Ch	35 00
Goshen. Theron L. Barnes	5 00
Granby. Cong. Sab. Sch	124 00
Grantville. Cong. Ch	31 00

Greenwich. Cong. Ch..... 26 01
Groton. Elizabeth Farnsworth, bal. to const. herself, L. M..... 20 00
Hadley. Russell Cong. Sab. Sch..... 41 37
Hinsdale. Cong. Ch..... 101 09
Hopkinton. Mrs. Polly J. Claflin $50., Ladies of Cong. Ch. *for Tougaloo Inst.* $14..... 64 00
Hyde Park. Mrs. Theo. D. Weld, 2. b. of C.....
Jamaica Plain. ——,bdl of C.....
Leicester. First Cong. Ch..... 35 00
Leominster. Cong. Ch. *for Dudley, N. C.* 13 00
Lenox. Mrs. J. R. D..... 50
Lincoln. Cong. Sab. Sch..... 20 00
Malden. Trin. Cong. Ch..... 85 00
Marblehead. "Two Friends."..... 2 00
Marlborough. Union Cong. Ch..... 86 90
Marshfield. Cong. Ch..... 29 31
Middleton. "A Friend."..... 30 00
Nantucket. E. Hallett..... 10 00
Neponset. Trin. Cong. Ch..... 29 74
New Bedford. Ladies, Sew. Circle $50., Sab. Sch. $50., "Friends" $16.25..... 116 25
Newburyport. Freedmen's Aid Soc..... 130 00
Norfolk. "A Friend."..... 2 00
North Amherst. Noah Mayo..... 5 00
Northampton. First Cong. Ch. $385.41., Mrs. Lucy S. Sanderson, *for Atlanta*, $25..... 410 41
North Brookfield. Union Ch. $33.87., First Cong. Ch. $15.39., Conf. of Ch's. $10.38..... 59 64
Norton. Trin. Cong. Ch..... 19 22
Reading. Bethesda Cong. Ch. (ad'l,) $3., G. A. P. $1..... 4 00
Rochdale. J. Meriam..... 5 00
Rockport. John Parsons..... 3 00
Salem. Tabernacle Ch. $87.50., J. H. Towne $30., to const. Mrs. Nancy G. Richardson, L. M..... 117 50
Springfield. Mr. and Mrs. I. Merrill..... 4 00
Stoneham. ——, *for Blind Orphan*..... 5 00
Stoughton. Mrs. B. E. Capen..... 1 25
Sutton. Cong. Sab. Sch. *for a Teacher*..... 45 48
Townsend Centre. Orthodox Sab. Sch..... 14 00
Upton. Cong. Ch..... 13 25
Warren. Cong. Sab. Sch. *for a Teacher*. 300 00
Watertown. Philips Ch..... 19 85
Westborough. Ladies of Cong. Ch. $1.50., and b. of C..... 1 50
West Brookfield. Cong. Ch..... 14 60
West Dracut. Cong. Ch..... 50 00
Westford. Cong. Ch..... 8 20
Westfield. D. P. A..... 50
West Hampton. Capt. L. B..... 1 00
Williamsburg. First Cong. Ch..... 64 55
Worcester. Mission Chapel Ch. $30., to const. Miss Charlotte B. Cheever, L. M, "Friends," $18., and b. of C. *for Athens, Ala.*, A. J. Stearns $3.25., Mrs. Mary E. Gough, b. of C..... 51 25
——. "Three Friends."..... 1700 00

RHODE ISLAND, $55.00.

North Scituate. Rev. Thomas L. Ellis to const. himself L. M..... 30 00
Pawtucket. E. R. Clark $20., "A Friend" $5..... 25 00

CONNECTICUT, $3,033.83.

Bozrah. J B. Baldwin and C. B. Baldwin $5. ea., Miss H. Maples and Simeon Abell 2nd. $2. ea., A Friend $1..... 15 00
Bridgeport. First Cong. Ch. $70., and Geo. Sterling $25., *for Theo. Department Straight U.*, N. Wheeler, Sewing Machine val. $85., and Dr. D. F. Atwater, Furniture val. $35., *for Straight U.*..... 95 00
Columbia. Cong. Ch..... 16 88
Cromwell. A. W..... 1 00
Gilead. Cong. Ch. *for a Teacher* and to const. Dea. J. C. Gilbert and R. P. Gilbert, L M's..... 74 00
Greenwich, Second Cong. Ch..... 161 00
Hartford. Vincent Moses $5., A. W. $1... 6 00
Higganum. Cong. Ch..... 12 00
Middlefield. Cong. Ch. to const. John O. Couch and Wm. Bailey, L. M's..... 74 00
Middletown. W. B. Douglass $50., J. N. Crane $25., *for Theo. Dept Straight U.*... 75 00
Milford. Lewis Munson..... 5 00
New Haven. Gilbert Johnson bal. to const. Lizzie Johnson, L. M..... 10 00
North Canaan. Cong. Ch..... 45 50
Plainville. Mrs. Chas. Lewis, *for Tougaloo*..... 5 00
Plantsville. Dea. T. Higgins..... 300 00
Sandy Hook. Abner Beers *for Theo. Dept. Straight U*..... 250 00
Southport. Mrs. W. W. Wakeman, b. of Books.....
Unionville. "Friends," *for Atlanta*..... 60 00
Vernon Centre. Cong. Ch. to const. Frederick E. Walker and Agnes M. Blinn, L. M's..... 73 10
Waterbury. Dea. A. Benedict $500., "A Friend" $100., and Luther C. White $25., *for Theo. Dept. Straight U.*, Mrs. R. W. Carter $100., *for Theo. Scholarship in S. U.*..... 725 00
Watertown. Dr. John De Forest, *for Theo. Dept. Straight U.*..... 100 00
West Killingly. Dea. John D. Bigelow $11.50., Mrs. J. D. Bigelow, Isaac T. Hutchins, Mrs. Isaac T. Hutchins $5. ea. 3 Individuals $1. ea., E. B. B. 50c., *to furnish a room at Tougaloo Inst.* and to const. Mrs. I. D. Bigelow, L. M..... 30 00
Westminster. Second Cong. Ch. Sab. Sch..... 53 00
West Winsted. "A Friend."..... 5 00
Windsor Locks. Estate of E. H. Bartlett by J. H. Hayden, Ex..... 700 00
Winsted. First Cong. Ch. $131.35., Mrs. N. B. C. $1..... 132 35
——. "A Friend."..... 10 00

NEW YORK, $981.14.

Altona. Daniel Bassett, Jr. and Wife..... 5 00
Aquebogue. Cong. Ch. (ad'l.)..... 55
Augusta. A. Allen, Wm. Porter and A. Henty, $2. ea..... 6 00
Binghamton. Mrs. F. W. Mather..... 10 00
Brentwood. "A Lady."..... 2 00
Brooklyn. Reuben Ayers..... 3 25
Canandaigua. First Cong. Ch..... 65 00
Canastota. I. W. Sturdevant and Son..... 1 50
Champlain. Mrs. Hila Hamilton..... 10 00
Darien Centre. Sylvanus Humphrey..... 300 00
Dryden. Mrs. Aaron Foster $15., Mrs. L. B. Eastman $12.50. H. M. and E. S. $1. ea., Mrs. D. 50c..... 30 00
East Otto. D. T..... 40
Farmington. Cong. Ch..... 2 00
Flushing. Cong. Ch. (ad'l.)..... 3 00
Gaines. Cong. Sab. Sch. to const. Miss S. O. Ostrander, L. M..... 30 00
Geneva. Hon. S. A. Foot..... 25 00
Groton. "Friends," by Rev. J. C. Taylor, (in part)..... 55 93
Harlem. Cong Ch..... 11 13
Hume. Mrs. L. H. P..... 1 00
Jamesport. Cong. Ch..... 6 00
Jamestown. "S. L."..... 5 00
Marcellus. J. G. B. White and E. P. Loomis, $2. ea , I. B. and A. R. $1. ea., Others $1..... 7 00
Minetto. E. W. Huntington..... 5 00
Moriah. David E. Sanford..... 5 00
Nelson. Welsh Cong. Ch. *for a Teacher*. 18 77
Newark. James H. Reeves..... 5 00
New Lebanon Centre. Mrs. C. W. Bacon b. of C.....
New York. Wm. Walter Phelps, *for Atlanta U.* $100., Mrs. S. Griggs $30., Ch. of the Puritans $25., Rev. Dr. Cheever *for Theo. Dept. S. U.* $20., Mrs. Winchester $2., Fuller, Warren & Co., a Stewart stove, Val. $100. *for Teachers Home S. U.*..... 177 00
New Village. Cong. Ch..... 3 91
Northville. Ch. Coll. $18.25., Sab. Sch. $15. Infant Class Sab. Sch. $5..... 38 25

Ovid. David W. Kinne..... 15 00
Perry. H. K. Higgins..... 2 00
Perry Centre. By Elias Bathrick 11 00
Pierpont. Mrs. C. S. Pangborn to const. MRS. SUSAN L. HOWARD, L. M..... 30 00
Riverhead. "Two little Girls."..... 20
Rochester. "A Friend." 2 00
Summer Hill. Cong. Ch. (in part)..... 26 25
Syracuse. Mrs. S. J. White..... 25 00
Syracuse. Mrs. Clara C. Clarke $7.35, ack. in June number, should read Mrs. Clara C. Clarke $6.10, Miss F. A. Clarke $1.25.
Walton. Second Cong. Ch. Sab. Sch. to const. DEA. JESSE L. WOOD, L. M..... 30 00
Watkins. Mr. Griswold $2., Mrs. M. and Miss E. D. $1. ea..... 4 00
Waterville. A Friend 3 00

NEW JERSEY, $831.41.

Jersey City. First Reformed Ch..... 123 21
Newark. North Reformed Ch. $50., J. Whitehead $20. Plane St. Ch. $6.42. and Others $60., Collected by Mrs. Healy *for Teachers Home, Straight U.*..... 136 42
Orange. Trinity Cong. Sab. Sch. $50., Roland Johnson $50., Mr. Bowers $50. and Others $160.25. Collected by Mrs. Healy *for Teachers Home, Straight U.* Trinity Cong. Ch. $100.53..... 410 78
Orange Valley. Cong. Ch. (*of which* $84.45., *for Glendower School*)..... 161 00
Scaville. Israel Mattison, fruit trees and vines, Val. $50., *for Talladega*.....

PENNSYLVANIA, $10.545.53.

Forest Lake. Chauncey Wright..... 10 00
Philadelphia. Dea. James Smith $100., bal. to const. REV. W. E. C. WRIGHT, KERSEY S. BLAKE, DR. F. T. HAINES, W. P. FAIRBANKS, C. A. STROUP and JOHN H. HORNER, L. M's., A. H. Stevens, M. D $1.50..... 101 50
Pittsburgh. ESTATE of Rev. Chas. Avery. 1460 90
Washington. Dr. F. Julius Le Moyne.... 8973 13

VIRGINIA, $577.02.

Glendower. Glendower Sch..... 67 30
Hampton. Hampton N. and A. Inst. by Genl. S. C. Armstrong..... 509 72

WEST VIRGINIA.

Elm Grove. Julia M. Atkinson, *for Tougaloo*..... 5 00

DISTRICT OF COLUMBIA.

Washington. Bureau R. F. & A. L. $1500., H. Johnson $8.....1508 00

KENTUCKY, $265.55.

Berea. Cash..... 5 00
Lexington. Normal Sch..... 84 75
Louisville. Ely Normal Sch..... 175 80

TENNESSEE.

Nashville. Fisk University, $1,168.17., Union Ch. $54.25.....1222 42

NORTH CAROLINA, $112.45.

Beaufort. Washburn Inst..... 12 40
Raleigh. Washington S. S. *for African M.* 1 75
Wilmington. Pub. Sch. Fund $90.80., Williston Sab. Sch. $7.50..... 98 30

SOUTH CAROLINA.

Charleston. Avery Inst..... 159 25

GEORGIA, $1.959.92.

Athens. J. A. LATSON $70., to const. himself, L. M., Knox Sch. $36..... 106 00
Atlanta. Atlanta University $670.90., Thomas N. Chase $300., Storrs Sch. $93.05., Pub. Sch. Fund $58.30., Other Sources $112.50.....1234 75

Augusta. S. A. Hosmer..... 50 00
Cuthbert. Howard Sch..... 112 90
Macon. Lewis High Sch..... 131 36
Newton. Pub. Sch..... 31 66
Savannah. Beach Institute..... 293 25

ALABAMA, $1.449.68.

Marion. Pub. Sch. Fund $988.05., Lincoln Sch. $74.50., Cong. Sab. Sch. $11.98.....1074 53
Selma. Sab. Sch. by J. L. Montague 7 50
Talladega. Pub. Sch. Fund $270., Talladega College $72.65., SAMUEL WHITE $25., bal. to const. himself, L. M..... 367 65

MISSOURI.

Oregon. Coll. by Rev. S. Blanchard..... 2 00

OHIO, $428.25.

Akron. W. D. S..... 25
Atwater. Cong. Ch. $32.80., Cong. Sab. Sch. $18.20..... 51 00
Claridon. C. T. W. $1., J. Y. 50c..... 1 50
Geneva. Cong. Ch..... 77 75
Granville. Mrs. A. M. Bancroft..... 100 00
Hartford. Cong. Ch..... 20 00
Jefferson. Cong. Ch..... 6 46
Lebanon. Prof. J. D. McLaulin..... 3 00
Lenox. Cong. Ch. $13.54., J. R. King $5. 18 54
Lodi. Cong. Ch..... 20 60
Oberlin. Theo. J. Keep..... 25 00
Oxford. Coll. Wesleyan M. Ch..... 6 15
Salineville. Isaiah Burson, Mrs. Jane Burson and Miss H. Burson, $2. ea..... 6 00
Sandusky. First Cong. Ch..... 20 00
Saybrook. Mrs. James Goodwin..... 2 00
Sheffield. K. K. Kinney..... 20 00
Tallmadge. ESTATE of Mrs. Amelia Hanford to const. MRS. HARRIET SEWARD, L. M..... 30 00
Twinsburg. Cong. Sab. Sch..... 20 00

INDIANA, $2.00.

Farmland. S. R. W..... 1 00
Indianapolis. Rev. G. W. B..... 1 00

ILLINOIS, $76.50.

Delavan. ESTATE of Mrs. E. F. Viall..... 25 00
Elgin. "S. F. G." *for Dudley N. C.*..... 1 00
Galesburg. Mrs. Julia T. Wells..... 15 00
Polo. Miss Mary C. Waterbury..... 25 00
Princeville. "E. R. A."..... 10 00
Quincy. S. P..... 50

MICHIGAN, $121.50.

Allegan. Presb. Ch. to const. J. D. FOLLETT and MRS. J. R. KELLOGG, L. M's... 60 00
Buchanan. Lewis V. Baker and B. M. Pennell, $5. ea..... 10 00
Detroit. Cong. Sab. Sch..... 50 00
Forest Hill. J. N. R..... 1 00
Milford. Mrs. R. P..... 50

IOWA, $23.69.

Seneca. O. Littlefield..... 6 69
Sidney. Silas Dodd $2.75., Others $2.25.. 5 00
Springvale. Mrs. S. A. Wickes..... 2 00
Tipton. Samuel Daniels..... 10 00

Berea. "A Friend."..... 50
——, T. Tuttle..... 100 00

CALIFORNIA.

San Francisco. A. A. Bancroft..... 50 00

DOMINION OF CANADA.

Yorkville. A. H..... 1 00

Total, $30,014.34

W. E. WHITING,
Asst. Treas.